



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahman Ar-Raheem (*The Multitudinous Mercy Giver*)

1. Let-say [you^x]: (*had been*) revealed¹ to me verily it^{x2} *istama'a*³ (*affirmably listened*) *nafaron* (*three to less than ten*) of the Jinn, so said they^z: verily we heard a Qur'an^x *Ajaba*⁴ (*primely-marveling*).

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ أَسْتَمَعَ نَفَرٌ مِّنْ
الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا
عَجِبًا ﴿١﴾

2. [*It*^x] divinely-guides to the *rush'de*⁵ (*mature-discernment / rational guidance to the right*) so we believed by it^x and never [we] partner (*other deities*) by our Lord an *ahadan*⁶ (*a lone/any-one*).

يَهْدِي إِلَى الْرُّشْدِ فَقَامَنَا بِهِ
وَلَنْ شَرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾

3. And verily He, (*is*) *ta'aala* (*ever elevated[He]*) our Lord's *Jaddo* (*Majesty/emanation*) neither *ittakhatha*⁷ (*took and made* [He]) a she-consort and nor a child.

وَأَنَّهُ تَعْلَى جَدُّ رَبِّنَا مَا أَخْذَ
صَاحِبَةً وَلَا ولَدًا ﴿٣﴾

4. And verily it^x [was] saying our mooncalf on Allah *shattatta* (*excessiveness*).

وَأَنَّهُ كَانَ يَقُولُ سَفِيهِنَا عَلَى
اللَّهِ شَطَطًا ﴿٤﴾

5. And (*that*) surely we presumed that never say the mankind and the Jinn on Allah *katheban*⁸ (*utter-lie*).

وَأَنَّا ظَنَّنَا أَنْ لَنْ تَقُولَ الْإِنْسُ
وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾

6. And verily it^x [was] men of the mankind refuting by men of the Jinn, so they^z augmented them an overburden.

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنْسِ
يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ
فَرَأُوهُمْ رَهْقًا ﴿٦﴾

7. And verily they^z presumed just-as you^c presumed that never missions⁹ Allah *anahadan*¹⁰ (*a lone/any-one*).

وَأَنَّهُمْ ظَنَّوْا كَمَا ظَنَّنْتُمْ أَنْ لَنْ
يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾

8. And surely we touched the Heaven^w so we found it^w (*had been*) filled (*by/with*) hard watchers and flames.

وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا
مُلْغَتْ حَرَسًا شَدِيدًا وَشَهِيدًا ﴿٨﴾

9. And surely we were sitting of it^w sittings for a hearing; so whoever *yasta'me'a*¹¹ ([he] seeks/affirms-listening) now [he] finds for him a flamer-ambush.

وَأَنَا كُلَا نَقْعُدُ مِنْهَا مَقَبِعًا
لِلْسَّمْعِ فَمَنْ يَسْتَمِعُ إِلَّا نَجِدَ
لَهُ شَهَابًا رَّصَدًا ﴿٩﴾

¹ The word “أُوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See *اللسان*.

² The pronoun “هـ” in “إِنَّهُ” = is = “the case or conditional pronoun” = “the fact of the case” = “that.”

³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁴ The word “عجب” could be: (1) the infinitive noun for intensity, so primely is prefixed; or (2) subjective noun meaning causing wonderment, possessor of wonderment. See *الدر المصنون*.

⁵ See the Lexicon attached to this Translation for the word “الرشد” and its meaning.

⁶ See the Lexicon attached to this Translation regarding “أحد”.

⁷ The word “اتخذ” from “اتخاذ” which is “افعال” for “الاتخاذ” as stated in *لسان العرب*; so, “اتخذ” is always taking and making something of what was taken. Thus, it is not just the mere taking.

⁸ The word “كذباً” is an infinitive noun to intensify the action of the verb, hence utter is used for such intensification. See *اعراب القرآن لمحمد صافي*.

⁹ The word “بعث” carries several meanings, among them: sent, arouse, resurrected, awaken, and prompted.

¹⁰ See the Lexicon attached to this Translation regarding “أحد”.

¹¹ See the Lexicon attached to this Translation for the effects of the letter س added to a word, as “يستمع”.

10. And surely we not nedrey(*profoundly know*): is evil(*to be/ being*)wanted by whom^p (*are*) in the Earth^w or wanted by them their Lord *rashada*¹² (*mature-discernment/ rational guidance to what is right*). وَإِنَّا لَا نَدْرِي أَشَرٌ أَرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ هُنَّ رَهُمْ رَشَدًا

11. And surely we, of us the *ssa'lehoona* (*righteous-people*) and of us lesser than *tha'leka*(*afar-that-it/*)^x; we were *qedadan* (*splinter*) ways^w. وَإِنَّا مِنَ الصَّالِحُونَ وَمِنَ دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدَادًا

12. And surely we presumed that never [we] enfeeble Allah in the Earth^w and never enfeeble Him [we] a fleeing. وَإِنَّا ظَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا

13. And surely we *lamma* (*when/ whence*) we heard the divine-guidance^x we believed by it^x; so whoever [he] believes by his Lord, then [he] fears neither a diminution, nor an overburden. وَإِنَّا لَمَّا سَمِعْنَا أَهْدَى إِيمَانًا بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهْقًا

14. And surely we, of us the Muslims and of us the *qasettona* (*unjust-people*); so whoever *aslama* (*he became a Muslim*) then those pursued *rashada*¹³ (*maturity-discernment/ rational guidance to the right*). وَإِنَّا مِنَ الْمُسْلِمِينَ وَمِنَ الْقَسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَخَرُّوا رَشَدًا

15. And as-to the *qasettona* (*unjust-people*) then they^z [were] for Hell^w firewood^x. وَأَمَّا الْقَسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا

16. And had they^z straightened on the way^w surely We (would have) availed (for) them drinking¹⁴ water^x abundantly. وَأُولَئِنَّ أَسْتَقْنَمُوا عَلَى الْطَّرِيقَةِ لِأَسْقَيْنَاهُمْ مَاءً غَدَقًا

17. To essay them [We] in it^x; and whoever [he] shuns *a'n* (*off*) *thekre* (*Qur'an/ message of*) his Lord [He] threads him a torment ascendingly. لِنَفْتَنَهُمْ فِيهِ وَمَنْ يُعْرِضَ عَنْ ذِكْرِ رَبِّهِ يَسْلُكُ عَذَابًا صَعِدًا

18. And surely the mosques (*are*) for Allah; so let-not invoke you^z with Allah an *ahadan*¹⁵ (*lone/ any-one*). وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

19. And verily it^x *lamma* (*when/ whence*) upped¹⁶ Allah's *abdo*¹⁷ (*a slave*) invoking Him, *kado* (*they^z nighed/-verged/ almost*) being on him a *lebada*¹⁸ (*packed-crowd*). وَأَنَّهُ لَمَّا قَامَ عَبْدَ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا

20. Let-say [you^s]: verily only [I] invoke my Lord; and I partner(deities)not by Him an *ahadan*(*lone/ anyone*). قُلْ إِنَّمَا أَدْعُوا رَبَّ وَلَا أُشْرِكُ بِمَّا أَحَدًا

21. Let-say [you^s]: verily I possess for you^b neither a harm and nor a *rashada*¹⁹ (*mature-discernment/ rational guidance to the right*). قُلْ إِنَّ لَا أَمْلِكُ لَكُمْ ضَرًا وَلَا رَشَدًا

¹² See the Lexicon to this Translation for this rather important word.¹³ Ibid.¹⁴ The word “أسقى” rooted in “أسقناهم” means *availed (liquid)* for drinking. See الراغب.¹⁵ The word “أحد” is a *proper noun* for whomever it is suitable to be addressed, be it a *singular*, a *plural*, a *masculine* or a *feminine*. See the *اللسان*. It means: (1) a *unique one*, i.e. unlike any other, (2) a *lone*, that stands *apart from others*. (3) Literally *one*. However, in English “*lone*” is *singular*, standing alone. So, to keep the concepts of “*أحد*” and “*lone*” simultaneously transliteration seems to be a must. The applicable “*أحد*” will or should be obvious from context where it appears.¹⁶ There is a *distinction* between “قام” = “upped” = “got up or rose” (in the *intransitive sense*, and “stood” = “وقف” = “وقف”¹⁷ The word “*abdo*” = “slave,” the *denotation* of this word is *vastly paradoxical* with respect to *Allah vis-à-vis the humans*. See the Lexicon attached to this Translation for an elaboration.¹⁸ The word “*lebada*” means packed-crowd, see *القرطبي* and *التاج*.

22. Let-say [you^s]: verily I, never havens me from Allah *abandon*²⁰ (*a lone/any-one*); and never find [I] from lesser than/without Him *multahadan* (*a refuge/haven*).

23. Except an announcement from Allah and His messages^w and whoever [he] disobeys Allah and His messenger then verily for him (is) Hell's^w fire^w immortals they^z (*are*) in it^w ever.

24. Until if they^z saw what (*had been*) promised they^z shall know they^z who^{a21} (is) weaker succorer and lesser a number.

25. Let-say [you^s]: *en (not) adrey* ([I] *profoundly know*) is (*it*) near what you^z (*are being*) promised or [He] makes for it^x my Lord an *amadan*²² (*term-limit end*).

26. The invisible Knower, so not *yudh'hero* ([He] *discloses and empowers/manifests*) over His invisible an *abadan*²³ (*lone/any-one*).

27. Except whom^p [He] delighted of a messenger; then verily He, [He] threads from between his hands^w and from his rear ambusher/ambushers²⁴.

28. To know that *qad* (*already and affirmatively*) (*had been*) communicated they^z their Lord's messages^w and [He] surrounded by what (is) *ladar*²⁵ (*directly and possessively have*) them and *ahssa*²⁶ ([He] *comprehensively counted/reckoned*) every-thing numerically.

قُلْ إِنِّي لَنْ تُجِيفَ مِنَ اللَّهِ أَحَدٌ
وَلَنَأَجِدَ مِنْ دُونِهِ مُتَحَدِّداً
إِلَّا بَلَغَ مِنَ اللَّهِ وَرَسُولِهِ وَمَنْ
يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ
جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا
حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ
فَسَيَعْلَمُونَ مِنْ أَضَعَفُ نَاصِراً
وَأَقْلَعَ عَدَّاً
قُلْ إِنِّي أَدْرِي أَقْرِيبٌ مَا تُوعَدُونَ
أَمْ تَسْجُلُ لَهُ رَبِّ أَمْدَا
عَلِمَ الْغَيْبُ فَلَا يُظَهِّرُ عَلَىٰ
غَيْبِهِ أَحَدًا
إِلَّا مَنْ أَرْتَضَىٰ مِنْ رَسُولِ فَإِنَّهُ
يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ
رَصَدًا
لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَنَّهُمْ
وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ
شَيْءٍ عَدَّاً

¹⁹ See the *Lexicon attached to this Translation* regarding “أَحَدٌ”.

²⁰ See the *Lexicon attached to this Translation* regarding “أَحَدٌ”.

²¹ The word “من” here could be *interrogative noun*= who,* or could be *connective noun*= who, see **الدر المصنون، لـ احمد الدر** *الذى* **الحلبي**. I believe it's more likely to be *interrogative noun*= who,* otherwise it would be read: “*الذى* **السان**”.

²² The word “الآمد” = “نهایة الأجل” i.e. the term-limit end. See **السان**.

²³ See the *Lexicon attached to this Translation* regarding “أَحَدٌ”.

²⁴ The word “مفعول فيه به” is “رَصَدًا”. Or “رَصَد” = one of the plural form, see **السان**. So, that means (1) *ambusher guarding and keeping away all unwanted intruders*. Or (2) “ambushers in an ambush-situation,” *guarding and keeping away all unwanted intruders*.

²⁵ The word “لَدَن” “عَنِي مَلْ وَ الْمَلْ لَيْسْ بِقَبْضَتِكَ الْآنَ” from “لَدَن” “لَدَن” is closer than “عَنِي” which *closer spatially and more specific*. So, “directly and possessively have” (they^z) seems to indicate such closeness. See **السان**.

²⁶ The word “أَحْصَى” is *comprehensively reckoned*, i.e. accounted for from all aspects, not the simple enumeration. See **البصائر** +